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No. 1.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

VIRGINIA.

From Rev. Hiram Eddy.

WARRENTON, Nov. 14, 1865.

I reported, as desired, to Col. O. Brown, and he sent me to the Superintendent of the Tenth Bureau District, which embraces eight counties lying between the Potomac and the Rappahannock. He has his headquarters at Fredericksburgh. I found him to be a man all right on the great subject, and full of interest for the freedmen. He welcomed me with great joy, evidently feeling need of help and sympathy. I was glad to meet such a man. I was requested to report to Capt. Orr, of this place, where I arrived on Thursday last.

Now I begin to see the difficulties. They are great, and it seems to me sometimes they will effectually obstruct the work. In such a place as Richmond there are some natural mediums through which to begin the work. In the first place, while the feeling of the great majority of the inhabitants is bitter against the government, still there are many more Union men in proportion to what they are in most such small places as this, (about two thousand people before the war, but now not many over one thousand, with a negro population of about three hundred), and consequently the Union sentiment is felt less here than in Richmond.

In the second place, where you find an African church edifice and organization, it becomes a most important and natural medium of access to these poor people, and

where there are no such things the northern missionary is almost helpless. He cannot preach to the colored people, neither can he organize schools among them. The white people will not lift one finger to aid. The most of them look upon the enterprise of educating the blacks, either with the most perfect indifference or with supreme contempt, and often with the bitterness of a mortally wounded pride.

The second day after my arrival here I began to call upon some of the principal inhabitants. The first man upon whom I called was the celebrated John S. Mosby; for you must remember I am set down in the midst of what is called "Mosby's Confederacy." He treated me in every way gentlemanly—said the blacks ought to be educated—that there could be no reasonable objection to it, and gave me names of gentlemen upon whom to call. I have made no effort with the citizens, except to try to get a place to preach to the freedmen on Sunday, in which case I failed.

Thus being shut out from public places, I resolved in some way to get at the freedmen; so I told some of the people if they would meet at one of their private houses, I would preach to them. The idea was caught with avidity, and last night I held a meeting in quite a large room, into which were packed as many as could sit and stand. Some of them came three miles. A more devout assembly I never saw. They seemed to spread their wings and mount heaven-ward in their worship. With their eyes they actually seemed to penetrate the invisible and see things unearthly.

After I had spoken about a half an hour I gave the meeting up to them. I had not more than uttered the words when an aged man arose, and in the most devotional and impressive manner, began the lining of a hymn; his tones, his manner, his moist yet fire-lit eye bespoke him a saint living in the very sunlight of Jesus' countenance. He repeated two lines, and then all joined in singing, and thus proceeded through a long hymn, the tide rising from the first stanza to the last. Then this old man prayed, in good language with scarcely any of the negro dialect. In an easy and joyful way he arose and seemed to be going right into the light of the throne. The room was perfectly hushed, with now and then a devout response. There was not a harsh or repelling word or thought or intonation in the prayer, but it seemed to me like the gentle infant, yearning towards and coming nearer to the bosom of its mother; and at last the old man seemed to repose his head on the eternal Heart pierced for him and for me. He arose from his knees, and again, with an eye seeming to pierce the veil, he burst forth into song. All took his key and rose with him.

Thus the meeting went on alternating with song and prayer without a moment's interval, the tide of devotion all the time rising to the very last. Towards the conclusion there began to be some signs of physical demonstration, but to me in no wise disagreeable. This was not vocal demonstration, for there was not anything vociferous during the meeting, but while singing they began to join hands. This was done in the most devout manner, and seemed to be an expression of fraternal joy in one another. They came and took my hand, and I forgot their dark faces while I felt the electric current passing through my soul. I fell back in wonder at these exhibitions of spiritual power and joy. The heart of Jesus seemed to throb delighted all around them and in them.

I thought it best to bring the meeting to a conclusion at an early hour; but it was too early for them. They would have stayed much longer; but they did not complain, and went away in a still and quiet manner, but not until many had come and shaken my hand and expressed their joy at my coming

among them. Another meeting was appointed for to-night at another house, and I left that room, which I shall ever think of as a Bethel.

Now in regard to what the southern churches are doing or intend to do. They are doing nothing, but I think in some of the high places there is some thought upon the subject. While in Richmond I called on the Rev. Dr. ———, a man of standing in the Presbyterian church before the war. I asked him what the southern churches were going to do for the freedmen. His answer may be reduced to these three heads:

1. Presbyterians have but little responsibility in the matter, from the fact that but few blacks belong to that church in the south, the most of them belonging to Baptist, Methodist and Episcopalian churches. He thought a direct responsibility rested on those churches.

2. The churches cannot do anything at present on account of their impoverished condition. They cannot support their own ministry. Therefore the southern churches cannot do anything for the freedmen. This is the doctor's reasoning.

3. The northern churches have undertaken this work; let them work until they get tired of it, as they soon will, and then we will take it up and carry it on. At the same time he does not welcome any northern man to the work.

It should be remarked, however, that this does not represent the sentiment of at least one place. A good work has been commenced at Charlottesville. A Sabbath school has been organized there of four hundred pupils (blacks), and four day schools, self-supporting, the latter creditable to both whites and blacks.

From Miss J. A. Shearman,

NORFOLK, Nov. 29., 1865.

You will not expect much from me in the way of a report, owing to the short time I have been here. I have, however, found enough to interest me intensely, and make me thankful for the privilege of working anywhere and in any way, on this field.

*On account of one teacher being disabled, I have had to spend my time chiefly

in the schools; but I do not know that I could have had a better introduction to work. I have become greatly interested in the children, and am glad to bear my testimony to their intelligence and capacity. I am familiar with the "lower classes" of England and Ireland, and have no hesitation in ranking the colored children on a par with the best specimens of these, while they are altogether superior to the children of the agricultural districts of England. I notice, too, that the mistakes they make are exactly the same as I have heard all my life from white children.

This is a trifling fact to name, but everything tending to confirm the declaration that "God hath made of one blood all nations that dwell on the earth" is interesting to me. In a few years the colored people will probably have vindicated their claim to unity of race, so thoroughly that it will be needless to expatiate on so self-evident a truth; but that time is not yet. I spend four evenings each week in the night-school, with a class of women who are very anxious to learn. I have as yet visited but little among the people, but hope to tell you more of such work next time.

I was calling with one of our teachers, the other day, on an old lady in one of the contraband settlements. She gave us a warm welcome, and after we had talked awhile she exclaimed, "'pears like I *do* love you, ladies. I used to hear folks tell, when I was young, how there was people up in the North, so kind and loving, *'most like angels*, but I used to say to myself, I'll never see any of those angels. Bress de Lord for sparing my life to see such a day as dis! Seems to me I want to pray all de time."

I could not help laughing at her simile, and told her there were many people in the North far from angelic, and added that there must have been good people down here all that time,

"Good people!" cried the old woman almost furiously, "good people that sold

my husband and children and all my relations away from me, and left me a lone old woman with no one to wipe the death sweat from my brow! don't tell me of no such good people." And then in burning language she told me how when all her own family had been taken from her, her affections had centered on her only remaining sister and that sister's baby; how at last one day, when she was sick in bed, the little one on the bed with her, a strange gentleman entered, saying "that child belongs to me," and spite of her frantic entreaties and cries, bore it away, covered with her blood, for she seems to have broken a bloodvessel in the struggle; how she wandered about days and weeks, refusing to eat, often spending whole nights in the graveyard, unable to sleep or even to pray; and finally, how the weary years had rolled on, and she had toiled hopelessly with her crutch under her arm, never more hearing of that loved sister or that dear little one.

My companion opened the Bible, and read the fifth chapter of the Epistle of James, and never before had it seemed to me so forcible or so appropriate. The old woman responded audibly to the reading, the tears rolling down her dark face, and when the exhortation came, "*be patient* therefore, brethren, unto the coming of the Lord," I could scarcely keep back my own tears.

I had a most cordial reception here, and through the kindness of the matron, of whom I cannot speak too highly, feel perfectly at home.

From Rev. W. D. Harris.

RICHMOND, Dec. 1, 1865.

This winter, great suffering among the people seems inevitable, it is already great, and unless we get supplies from the North, many, very many, must starve and perish for the want of food and clothing.

I have been absent for one week, and a glance at things in North Carolina, shows them to be equally distressing and

heart-rending. The people are driven off from their hard earned homes, or taxed beyond their ability, if allowed to remain. Some were employed on the farms to work until the crops were made, and then driven off without pay, and threatened with death if they report to the Bureau, and then their former owners raise the cry that they won't work without compulsion. It seems that they are determined to make their condition worse than slavery. But I hope Congress, and the capitalists of the North will counteract this spirit. The plan is so much better to employ the people here than to send them North for employment.

I feel thankful to be able to report our church as being in a prosperous condition. We have good and attentive congregations. We have received sixty members during the last quarter, forty of whom are new converts; several Sabbath school children are among the number.

We have a flourishing Sabbath school, which increases in interest. Average attendance one hundred and twenty-five. We hold another Sabbath school at Camp Lee, now the Orphan Asylum, where there are eighty orphan children in attendance. This school is held at 2 P.M., and is a mile and a half from the city.

Our night school is very interesting, but the average attendance is only about seventy-five. We teach four evenings in each week, from 7 to 9. It was organized Nov. 6th.

We hold religious meetings at Harvard Grove Hospital, where there are two hundred and fifty patients, every Sabbath at 3 P.M.

The ladies of our church have organized a Freedmen's Aid Sewing Society, for the benefit of the poor of our city. They have a reliable investigating committee to examine into cases of greatest need. Please send us some clothing for distribution, and goods for them to work on or make up. Do the best you can for the people this winter, and I hope with much assurance that they will be more

self-sustaining, and better prepared for the next.

From Mr. H. C. Percy.

NORFOLK, VA., Dec. 4, 1865.

I am pleased to report a happy and unexpected change of sentiment in this vicinity, respecting us and our work. The more intelligent class seem to be favorably disposed towards, if not in perfect sympathy with the educational movement, and the efforts to elevate the colored people. We have even received friendly visits, both at school and the mission house, from prominent citizens, whom we had until now, supposed our enemies. A few days since, we were no less gratified than surprised, to receive a call from Rev. Dr. —, who had incidentally formed the acquaintance of a teacher at a church meeting. In a conversation with him, he expressed his belief that the colored people would be far better in slavery than in the enjoyment of freedom; yet, as the fortunes of war have unconditionally made them free, he is in favor of their education, and will by his influence cheerfully second any efforts for their instruction. It is his opinion, however, that this work must, for some time be continued by Northern benevolence. The South is so poor, and so much aid is required for support of their own feeble churches, as to render further charity an impossibility. Upon invitation, the Doctor promised, at an early day, to visit our schools, which he has already done, addressing the children with kind words of encouragement and counsel. This is taking the right stand, and if many will follow his example, we shall find in their *sympathy*, a richer donation, and more efficient aid, than in any amount of money they could give to the cause.

The near approach of winter makes it imperative, that whatever is done for the suffering people in the way of clothing, be done speedily. Second-hand clothing, especially for women and children, will be found very acceptable. Send blankets,

shawls, cloaks—anything that can give warmth.

We hope, ere long, the freedmen will be able to meet these wants, but for the coming winter, many must have help.

From Miss M. R. Babbitt.

There is much change just now among these people, they are driven from point to point, in search of work, and a dwelling place, and some of them are going back to their former owners, to rent a portion of their farms, having been invited to do so. Many of them feel keenly the injustice that is often practiced towards them, but most of them seem hopeful for the future, their simple faith in God, and in his providence as working for them as a people, is truly charming. They often say, "He has witnessed our wrongs, and will yet give us, and our children good days here." But when they come to speak of their heavenly home, purchased for them by the blood of Christ, their hopes know no bounds. Indeed their intuitive perceptions of moral truths are wonderful. "I am poor and ignorant, and can only feel my way," said one of their preachers to me the other day, "but I shall know there. Yes thought I, 'The first may be last, and the last first.'"

From Miss Martha L. Kellogg.

PORTSMOUTH, VA., Dec. 8, 1865.

During the interest last summer, a young woman, formerly one of my pupils, obtained a hope. Her mother in reply to my inquiries, thought the evidence of a change decided, and that she walked very carefully in respect to duty, according to her knowledge, that she was particular in little things.

A singular case of trance, as called and described by the people, has come under my observation. A young girl had been an inquirer or mourner, as termed by them. One evening during a meeting she suddenly dropt to the floor, with the loss apparently, of all consciousness. She continued in this state for a week, without eating, drinking or speaking. Her speech returned gradually, but it was nearly three weeks before she was fully restored. I saw her while unconscious, and

when partially recovered. There was no appearance of simulation. With restoration, she believed her sins pardoned, and her soul converted. While in that state she says she saw the heavenly world, and many of its inhabitants, and her description of her vision, if only the effect of imagination in connection with her own belief, marks her case among the people. They generally believe that such a state is the work of the Spirit, and one who rises from it with hope, is in their view, favored with especial proof that it is genuine. She appears very well thus far.

I have been much interested in the experience of an aged church member. She realised but little, she says, in the beginning of her Christian life the conflicts that awaited her, or the enemy she had in her own heart, but the Lord permitted her to see after severe struggles with her own temper, that she was gaining some victory. When overcome by it, she sorrowed and mourned much, especially that she had dishonored the Lord, and now she could say it was her daily study how she may honor him.

Her remarks were very sensible in respect to the use of the means of grace. She says she believes it is in the way of duty and of the ordinances that there is a blessing, and she has found it so.

Another, speaking of her own experience of God's method of discipline with his children, observed that he found when there was a tendency to depend on himself, and what the Lord had already given him, that the Lord would meet him, and defeat in some way in his work, and hedge him in so that he was brought to see that he could not lean on himself, but on God alone.

From Rev. S. J. Whiton.

TYLER HOUSE, FORT MONROE, }
Dec. 1st, 1865. }

The past month has been a joyful one to me, and again and again have I felt to exclaim, "What a blessed thing it is to be a missionary of the cross!" This field

is certainly a wide and interesting one, though sometimes when I contrast it with the dear mission work in Africa, I can hardly realize that I am on missionary ground. I am surprised at the advancement these people have already made, and it seems to me the future looks bright before them.

Our day-schools, under the superintendence of Mr. Paine, are prospering finely. The pupils number upwards of fifteen hundred. Of course among so many there are some who try our faith and patience, but taken as a whole I think the children are getting along extremely well. We are blessed with an earnest, devoted band of teachers, who seem possessed of the true missionary spirit.

Our night-schools are held in the Baptist Church in Hampton, and are peculiarly interesting. Would you like to glance in upon us while in session? The room is capacious, but the ceiling very low. Long rows of rough settees afford seats, and in the middle of one side stands a plain board pulpit. Standing by this pulpit, and looking over the room, the heart of any lover of freedom would thrill at the sight which met his eyes. On the left two or three settees are filled with learners, varying in age from the grey-headed man to the youth of sixteen. A lady from Massachusetts is passing from one to another, teaching them to read easy lessons. Farther back, a lady from Maine, and another from Boston, are busy with large classes of a similar character. In other parts of the room, teachers from almost every New England state are engaged in the same good work.

Oh! how earnestly those gray-haired men bend their wrinkled faces over the Freedmen's Primers, and how their countenances light up with joy as they read those simple sentences! You can see many traces of agony in those weary-looking faces, and tears spring to your eyes as you think of the long, toilsome years in the house of bondage.

Yonder sits a white-haired old man, whose dimming eyes compel him to wear spectacles, and by his side is a gentle lady from the North, patiently teaching him to read. Now and then a strange light flashes over that black, care-worn face, as he masters sentence after sentence from the primer which he holds in those hard, muscular hands. God bless the earnest old man! Beyond, in the corner, are several aged women, learning the alphabet. See how patiently they toil on, hoping yet, ere they go down to the grave, to be able to read God's blessed book for themselves.

And so, glancing around the room, the eye continually falls on equally interesting scenes, and our hearts grow more glad and earnest in the work. We forget the trials of our faith and patience, we forget how sometimes we seem to sow seed on very barren ground, we forget the anxieties and cares and trials of our daily life, we forget this people's faults, and our souls are filled with a strange joy, and we love our work better from day to day.

This letter is already growing long, but I must describe a recent Sabbath at Newport News. The people were earnest and attentive during the services, seeming to drink in all that was said. During the singing of the last hymn they commenced swaying to and fro, and shaking hands in all parts of the room. As soon as the benediction was pronounced, a group gathered in front of the pulpit and began singing one of the old plantation songs. They stood in a circle, grasping each other's hands, their bodies rising and falling as the rude song went on, and their feet keeping time by stamps on the floor.

We paused a moment to listen to the quaint song and shake hands with those who crowded round us, and then returned to Uncle Jerry's little cabin. Our dinner would have astonished some of the good folks at home. A whole boiled ham, beef, cabbage, sweet potatoes, hominy, roast goose, corn bread, wheat bread, butter,

pickles, sweet potatoe pie, preserves—these were some of the things that were set before us, and they were “right smart good,” as the southerners say. Our appetites were whetted by the morning’s ride and lengthened services, and our hosts seemed pleased to see us do such ample justice to the carefully prepared viands.

Returning to the chapel, we had another interesting meeting. A company of brethren and sisters from a distance spent the intermission in singing and prayer, and as I entered, my heart was touched by the earnest petition that was ascending for “the stranger” who had come to preach for them that day. I prized that broken, trembling prayer more than I should earth’s costliest gifts.

During the first part of the sermon the people were very quiet, but towards the close that monotonous hum in which they so often indulge grew louder and louder, until it rose in one vast volume of sound from those crowded benches. Suddenly some one jumped up with a piercing scream, and for a moment the tempest of cries was deafening. Soon it grew calmer, but the interest was as great. Tears streamed down those patient, weary-looking faces, and I could not but feel that the Holy Spirit was present. Education is the remedy for these extravagant outcries which are gradually dying away.

We had a beautiful afternoon for our homeward ride. The sun was far to the west, and the sky bright and soft; fleecy white clouds, like banners of light, sailed up from the north, and all nature seemed singing a song of praise to its Maker. We reached the Tyler House at dusk, and changing horses, I went down to the fort, two miles farther, and preached again!

NORTH CAROLINA.

From Miss Elizabeth James,

ROANOKE ISLAND, Nov. 29th, 1865.

I am not now teaching. It has been very sickly here; for months we had no physician, and the people called on me as though I had power to heal. I have been visiting among

them, laboring for and with them, writing their letters, business, and otherwise, and in a variety of ways endeavoring to assuage their woe. Many are returning this autumn to the main land, and more will soon be compelled to return. They shrink from this, fearing lest their condition be as bad, or worse than before. My heart aches for them, for there is little to hope. What think you of President Johnson’s pardoning all these wicked, *wicked* rebels, and restoring them to position and power? What have we been fighting for if the right is not to prevail? My heart yearns for this people. Ignorant, filthy and thievish though they be, to a fearful extent, yet there are among them many followers of the meek and lowly Jesus, who I believe will be acknowledged by him in the day when he makes up his jewels, and those who are not such, have souls to be saved or lost. Christ left heaven for them as well as me, and my heart’s desire and prayer to God for them is that they may be saved.

I have just spent two weeks in Elizabeth City. I went to see what I could do for this people. Rations are being cut off. They are to be driven by starvation from the island. Where shall they go? No foot of land do they possess, no cottage in the wilderness. They cannot *all* be hired by their original owners. Many have set their faces as a flint against them. Are they to be left to die? The silver and the gold are the Lord’s, and the cattle upon a thousand hills.

Many of the secesh own large plantations, which they can never cultivate. One old man died not long since, who was immensely wealthy, owned plantations in the suburbs of the city, amounting to 4000 acres. He had no hire, had 500 slaves, intended to set them free, but died without doing so. His relatives being prodigal of his money, and neglecting him in his sickness, he finally made a will giving all to strangers, who had kindly cared for him in sickness, when others turned away. Now one man has all, cannot use it, and the ground lies waste, while the 500 freed ones are (most of them without homes, a few hired,) scattered abroad with none to direct or assist. If each of these men who has given thirty-five years of his strength and labor, could have five acres of land for his *own*, how soon he would make the wil-

derness to blossom like the rose. How he would add to the wealth of the country, and help to fill the hungry mouths with food. Would not this be a blessing? Can it not be brought about? *How* can it be done? The people are looking to me, as though, like another Joshua, I could lead them into this promised land, and mete them out a home.

And now about the Orphan Asylum. Elizabeth City is the place. There are houses there belonging to those, who, by fighting against their country, have forfeited right and title to the same, and yet are allowed to hold undisturbed possession; while the little dark browed orphans that I wish to gather there, are looked upon as beneath the notice of human ken, save as a source of wealth. There is a house now lying waste in a quiet but pleasant portion of the city that could be used to advantage for this purpose. There are good outbuildings—an important requisite here—save that with the house, they need repairs, nearly two acres of land, containing fruit trees, &c. I have visited carefully the city and suburbs, and this is decidedly the most desirable place for that purpose.

I think it could be obtained for \$4000, and put in repair for \$500 more. Would you do this? Do you sometimes purchase real estate? I think it would be raising in value, certainly so if there is general prosperity in and about the city, for although in a quiet nook, it is in a central part, is between the Methodist and Episcopal churches. This house, &c., would have sold for \$8000 or more, before the war, but real estate is very low now.

Dear brother pray for me; in the Lord do I put my trust. My earnest supplications arise in your behalf.

GEORGIA.

From Rev. Ira Pettibone.

SAVANNAH, Dec. 1, 1865.

Permit me in this first monthly report to say, I am rejoiced, and trust, thankful to God, that through your efforts, I am in this field. My whole heart is filled with intense desire for the welfare, the intellectual and spiritual elevation of the Freedmen. I have sometimes feared that

in the intensity of feeling I have for this class, I should lose sight of the condition and wants of others.

After recovering from the effects of sea sickness, during a long and rough passage, and assisting Bro. Cooley in fitting up rooms for our teachers, I entered upon the work of exploring the field, and learning the condition and wants of the colored people of this city. I have visited from house to house, holding personal conversation with all the inmates, if possible, to ascertain their intellectual and spiritual state—advising them as to the course of life they should now pursue in their new condition.

1st, That they should cherish no unkind feelings towards those whom they have heretofore served.

2d. That they should carefully avoid the impression that *freedom* means liberty to be idle, and *wild* or *lawless*, but that it is the privilege of working for themselves and their families. To *use* and *lay* by their earnings for their own benefit and improvement. That now the eyes of the whole people are upon them to see whether they are capable of working out their own prosperity and happiness, so as to convince even their enemies that emancipation is a great blessing.

3d. I have sought to point them especially to Christ as their only hope. Many are members of churches, but I have thought there was not so full and vivid an impression of the deep depravity and wickedness of heart as there ought to be. When it seemed practicable, I have prayed with them—invited them to send their children to the schools (if not now doing so,) distributing Testaments or Gospels to such as could read, and were destitute. Such has been my course, and I am now devising other plans to reach them more extensively in future, if possible. If we had a school building of our own, where we could gather a congregation on the Sabbath—preach to and instruct them, I think we could reach many more than we now do.

FLORIDA.

From Mrs. H. B. Greeley.

ST. AUGUSTINE, FLA., Sept. 30, 1865.

Our Sabbath-school is prospering notwithstanding our great want of teachers. We still hold the children of Catholic parents who have been accustomed to attend, although the priest and "sisters" have been making attempts to draw them away.

Two adults, formerly Catholics, are now members of my class, and are inquiring what they must do to be saved. About forty men and women belong to my class, all eager to learn the Word of God. Several have recently embraced the Savior.

These pious people regularly throughout the year, assemble themselves every Sabbath morning in the church, before sunrise, for praise and prayer. They are not noisy, as they are in many places, but are quite consistent in their manner of worship. There is a spirituality among them, which like a living flame is constantly burning on their altars, and it shows itself in their strong faith, and their sincere and earnest devotion and consistent lives. Several of them are now able to read the Word of God, which is a source of unspeakable comfort to them.

Although our numbers and territory here are small, compared with most other places in the great field of your work, yet the labor is as great to us, individually, if we are faithful, as if we and our work were thrown into one of the larger fields, and we took our share of it there.

This is a Catholic city. There are here three priests and six "sisters" in the convent, all practical, if not real jesuits, constantly on the watch to draw in unwary souls. As soon as they hear of the birth of a colored child, they immediately visit the mother, if she be not a member of some church, and insist on the child being christened by their priest; and they give her no rest until the child is christened; and it is not unfrequently

the case that the mother, though not a professor of religion, brings the child to Mr. G. to christen, in order to get rid of their constant teasing.

This is a strong power here, but it is evidently weakening among the colored people. It seems doubtful now, if they succeed in their plan to draw the children of Catholic parents from our schools. There has been quite a little commotion among the parents. We have heard them say, while talking together, "if they are in favor of colored people learning to read, why hav'nt they done it before? I want my children to go where they can learn every thing that white children do." The "sisters" had given out word, that when they opened the day-school, they should also take them away from our Sabbath-school, which, in either case, would reduce the number one-half.

I have had over twenty Catholic adults, under instruction in my school. And I suppose it was the intention to draw *all* away from Protestant influence. But I trust, the Lord will set up a standard against them, and defeat their purposes.

It was with much gratification to me, that a lady called at my school room one day, when there happened to be quite a room full, they all being laborers; it was not often that many were in at the same time. This lady had taught twenty years. After hearing the different exercises, and examining their writing books, she said, "I could not have believed it possible that these people could have made such progress in the time. I am astonished at the improvement they have made. Had they been children, I should not have thought it so strange, but should not even have looked for it in them."

SUPPORT OF TEACHERS.

A number of churches, and in several instances, individuals have assumed the responsibility of supporting a teacher at the South for one year.

What a noble record such churches will make, not to speak of the incalculable good they confer in the name of our holy religion. Is not this an example worthy of imitation?

American Missionary.

NEW-YORK, JANUARY, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

THE NEW YEAR.

We know not that we ever felt so much like greeting our friends, the friends of the Mission cause and of the Freedmen, with a cheerful, hopeful, "Happy New Year," as we now do.

During the year just closing, God has triumphed for us gloriously; the Rebellion has been crushed; the noise of war and tumult has ceased; peace has been restored to our beloved country; soldiers have been welcomed to their homes; the work of the Lord in behalf of our colored brethren and sisters has been carried forward; our barns and our store-houses are pressed with the fruits of an abundant harvest; general prosperity prevails; and now, as we are writing, the telegraph wires all over the land, bear the joyful tidings that the Constitutional Amendment has been adopted, and liberty proclaimed "throughout all the land unto all the inhabitants thereof."

If now, with these rich blessings, God will vouchsafe to us the outpouring of his Holy Spirit, a revival of pure and undefiled religion, the conversion of souls, a quickening of the Missionary spirit, an enlargement of benevolence, and a general awakening of his people to the great and glorious work he has for them to do, in feeding the hungry, clothing the naked, relieving the distressed, protecting, educating, elevating, and christianizing the long down-trodden ex-slaves, and in spreading abroad over all the earth the blessings of the Gospel, we shall indeed be a happy people, and our prayers for a happy New

Year, for our families, our friends, and our country, will be gloriously fulfilled.

A YEAR OF JUBILEE.

SLAVERY ABOLISHED WITHIN THE JURISDICTION OF THE UNITED STATES.

A proclamation from Wm. H. Seward Sec. of State, dated Dec. 18th, 1865, announces the ratification of the Constitutional Amendment abolishing slavery throughout the jurisdiction of the United States. The amendment is as follows,

ARTICLE XIII.

SECTION 1. *Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.*

SEC. 2. *Congress shall have power to enforce this article by appropriate legislation.*

The States ratifying it were Illinois, Rhode Island, Michigan, Maryland, New-York, West Virginia, Maine, Kansas, Massachusetts, Pennsylvania, Virginia, Ohio, Missouri, Nevada, Indiana, Louisiana, Minnesota, Wisconsin, Vermont, Tennessee, Arkansas, Connecticut, New-Hampshire, South Carolina, Alabama, North Carolina and Georgia, in all twenty-seven States;

The Secretary's certificate says,

Now, therefore, be it known that I, WILLIAM H. SEWARD, Secretary of State of the United States, by virtue and in pursuance of the second section of the act of Congress approved the 20th of April, 1818, entitled "An Act to provide for the publication of the laws of the United States and for other purposes," do hereby certify that the amendment aforesaid HAS BECOME VALID TO ALL INTENTS AND PURPOSES AS A PART OF THE CONSTITUTION OF THE UNITED STATES.

In testimony whereof, I have hereunto set my hand and caused the seal of the Department of State to be affixed. Done at the City of Washington, this 18th day of December, in the year of our Lord 1865, and of the Independence of the United States of America the 90th.

WM. H. SEWARD,
Secretary of State.

We have long felt sure that this amendment would be adopted; yet we cannot but give expression to a feeling of devout gratitude to Almighty God, that, through his favor all doubt has passed, that the Amendment has become a part of the law of the land, and that in this country at

least, human slavery has passed away for ever.

What more fitting testimony of our gratitude to God can we, as a christian nation, render, than by consecrating our abounding prosperity to the work of removing the ignorance and degradation which slavery has entailed on the colored men, and, with the Divine blessing on our labors, making him a freeman in Christ Jesus. What christian heart will not leap to take a part in this work.

THE COLLECTION FOR FREEDMEN.

The programme of our operations in the South and South-west for the Freedmen, was stated in brief in our last American Missionary, with the doings of the Annual Meeting.

From the facts before us, it is evident that a much larger amount of means will be required for the work than has been in any previous year, and that the large sum of \$250,000 recommended by the National Congregational Council to be contributed by their churches, even if all is collected will not, alone, be sufficient.

But basing our enlarged operations not only upon the pressing necessity of this crisis year of the Freedmen, but upon the just conceptions and pledges of the Council, we are solicitous that its purpose should be carried out, without hazard, and in the completest manner.

Our receipts from all quarters since the commencement of our fiscal year, (Oct. 1st,) considerable as they have been, have not equalled our necessary expenditures, and to meet those before us, they must be largely increased. To hold back at this juncture, and thus fail to carry out the work when its necessities are imperative, would be disastrous, but if united and timely efforts are made, the desired result will be secured.

JANUARY COLLECTIONS.

On every account—for present relief, and constant supply—it is important that the churches which have not made their

subscription and collection for the freedmen should do so in January, and if, in any case, that is not feasible, as soon after as possible.

The summer months, both for the cities and the country, are not propitious for collections. In the cities many of the churches are for a time closed, and large numbers of the people are absent for recreating. In the country, the cultivation and gathering of crops, and the small amount of money in circulation, make the time unfavorable. But now, and for a short time to come, crops and provisions are being sold, business is active in the cities, and more ready money is at command than at any other period of the year.

The reasons given as to time for collections and efforts prevail equally in regard to all denominations and individuals co-operating with us. Large as is the amount required to meet our aims, it is but a fraction compared with what has been necessarily and freely given for the comfort of our soldiers in their distress, every year of the rebellion, which, by the favor of God, is now crushed.

Now, if with equal promptness, brethren in the ministry, and committees of aid, will favor us and the cause, by presenting it to the people, and securing contributions and collections, we are confident that the Lord of the harvest will crown their labors and ours with his favor, and enable us to rejoice together in view of an abundant success.

DISTRICT SECRETARY IN THE NORTH-WEST.

Our friends in the North-west especially, will be glad to learn that Rev. Wm. De Loss Love has entered upon the office of District Secretary of the American Missionary Association for the North-west, and opened an office in Chicago, at the "Sanitary Rooms," McVicker's building, 78 Madison street.

The following from the pen of our friend, Vice-President, Rev. W. W. Pat-

ton, D.D., is taken from the *Chicago Tribune* of Nov. 29th:

AMERICAN MISSIONARY ASSOCIATION — WORK
AMONG THE FREEDMEN.

Editors Tribune:

The readers of the *Chicago Tribune*, who perused the letter of Hon. Mr. Chase, addressed to a meeting in behalf of the Freedmen, held in New York city a few days since, under the auspices of three benevolent organizations, noticed that one of those organizations bore the name at the head of this communication. As it has opened an office in this city (at the Sanitary Rooms, McVicker's building, 78 Madison street). I have been requested, as one of its Vice-Presidents, to state to the public its object and claims.

The American Missionary Association was organized in 1846 by those who dissented from the policy on the subject of slavery, of pre existing societies, and wished to prosecute missionary work on anti slavery principles. Its attention was principally directed to the African race, for which it labored in Africa, in the West Indies, in Canada, and in our own country, using both white and colored missionaries. Hence, when the war broke out, and the slave population became accessible, the Association was prepared to enter the field instantly, which it did under Gen. Butler at Fortress Monroe, being the first organization to relieve and elevate the Freedmen. It enlarged its operations steadily, as the war went on, receiving contributions from the East and from the West, having many friends in this section, and at one time an auxiliary in this city. During the financial year just closed, it had *three hundred and twenty* missionaries and teachers among the Freedmen, and expended \$140,000 in money, besides \$60,000 in clothing and other supplies. Its laborers are in all parts of the South, and *its object is chiefly religious*—to convert and save the soul, while relieving the wants of the body, and enlightning the mind. Thus, comprehensive in scope, it has faith that there is no better basis of personal or political freedom than the gospel of Jesus Christ received into the heart.

The American Missionary Association is not a sectarian organization, but offers itself to do the work of all evangelical Christians. Yet its support in past years has come main-

ly, though by no means exclusively, from the Congregationalists, the Wesleyan Methodists, and the Free Will Baptists, each of which denominations has accepted it for their missionary work among the Freedmen; and it stands ready to make general or specific arrangements with other evangelical bodies. The National Council of the Congregationalists in June last, voted to raise among their churches the coming year, the noble sum of \$250,000 for the Association, and a collection for this purpose will accordingly be taken in each of their churches, East and West, and will be continued annually. Other denominations, and individuals of all denominations, will also aid the work of Christ at the South through this old, tried and faithful organization, that is now in its twentieth year of labor for the oppressed of our land. ●●

From principles of Christian patriotism, and at the advice of its leading supporters here, the Missionary Association withdrew its agents * temporarily from the Northwest, about eighteen months since, that all friends of the Freedmen might act together, but with the understanding that as soon as the war ceased, it, with other religious and benevolent organizations, would appeal to their friends in all sections alike. It has accordingly opened an office at the Sanitary Rooms, and Rev. W. De Loss Love, of Milwaukee, has consented to act as the Secretary of the Western Department for six months, and he may be addressed, and boxes of clothing for the freedmen forwarded to him, at that place. Commending the organization to all who wish to aid body and soul at the same time, and to build liberty on a foundation of piety, I remain, yours, truly,

WM. W. PATTON.

*Except Rev. S. F. Porter.

THE JAMAICA RIOT.

The recent outbreak at the island of Jamaica, which was a mere riot in a single parish or district, viz., St. Thomas-in-the-East, more benighted probably than any other in the island, was attended with such barbarism on the part of the authorities, as to authorize the indignation of the civilized world. From one to two thousand persons have been shot or hanged—men and women, many of whom

were peacefully at work or fleeing unarmed from their pursuers! From the communication of an able writer in the *New York Evening Post*, under the signature of R. A. J., who is a Jamaican, and from communications in the *Leeds Mercury*, of Mr. Thomas Harvey, a very intelligent member of the Society of Friends, well known to us, and who has visited Jamaica some years since, with the late esteemed and venerated Joseph Sturge, to inquire into the condition of the emancipated, we have collected the materials of the present article.

The facts are these. The killing commenced on the part of the authorities. The excitement arose out of some proceedings in one of the local magistrates' courts. A crowd of blacks gathered together, the Custos ordered them to disperse, this they refused, and a few stones were flung by the crowd. Immediately the "volunteers" fired upon the people, killing six blacks and wounding several. As the soldiers were preparing to give another volley the blacks attacked the court-house, which the volunteers and civil authorities had fortified; and in the conflict twenty-four soldiers and the same number of civilians were killed, and several wounded. The planters fled from their plantations. A few houses, thus abandoned, were pillaged. One planter who was wounded, died. This is the whole of the "rebellion of the emancipated in Jamaica." All the rest is the invention of alarmists.

The military murder of George William Gordon, a member of the House of Assembly from St. Thomas-in-the-East, who was accused of exciting the blacks, has created great astonishment in England. He was a well educated and talented colored man, nearly white, a merchant, and for many years a magistrate. In 1861 or 1862 he was deprived of his commission on the ground that he had made injurious accusations against the rector of the parish. He denied the charge. In the Assembly he had opposed the "flogging act" and other enactments that bore heavily

upon the peasantry. As the leading advocate of the rights of the colored population, he became as conspicuous, and as disliked by the government, as Bright and Forster are by the aristocracy of England for advocating the rights of the people of England. While the soldiery were cutting down indiscriminately the terrified and fleeing peasantry of the distant parish of St. Thomas-in-the-East, Mr. Gordon was arrested while pursuing his business at Kingston, where martial law did not prevail, and hurried off to Morant Bay, where martial law did prevail, and there was summarily tried by a court composed of a few subaltern officers, and immediately hanged!

The editor of the *Leeds Mercury* says: "As to participation in the riot, it is not pretended that Mr. Gordon had anything to do with it." And the *Journal des Debats*, of Paris, in alluding to the revolt in Jamaica as an affair that has sunk into very small proportions, adds: "England may indeed congratulate herself that she has not the direct responsibility of these horrible massacres!"

The outbreak in Jamaica was the culmination of a long course of social oppression and grievous misrule. The government has not protected the emancipated against the injustice and tyranny of the planters and their satellites, nor afforded the aid and protection due to the black population. The wages of the laborers have been wholly inadequate to the value of their services, and payments even of that low rate have been irregular, and often fraudulently withheld, so that plantation labor became vile in the eyes of the negroes, while labor on roads, railway works, or in mines, where it was properly remunerated, was to be had in abundance. In order to keep down the price of labor, the legislature, under the influence of the planters, and while the island had a surplus laboring population, allowed the importation of coolies at an immense expense, saddled upon the industry of the island.

Articles of consumption, building ma-

terials, clothing, &c., are taxed to the uttermost. The rights of the laborers are unprotected, while the elective franchise is subject to a ten-shilling annual stamp, and the same stamp is imposed upon every "petition" to the legislature. By such means the enfranchised population has been virtually put outside the pale of political liberty, and almost outside the pale of social rights. Successive years of drought have added to the general distress and discontent.

In this state of things, the legislature has re-introduced two of the most odious features of the olden slavery features—"compulsory labor" and "flogging"—as punishments for offences against the law. And these offences have been so defined as to bring within the grasp of the paid informer a large part of the agricultural population!

Our limits do not allow of further particulars, or of the reflections such a course of things naturally suggests. We can only add that while we hope the authorities in Jamaica will be called to account by the British parliament, for their long-continued oppression and its natural result, and suitable measures taken for the protection and welfare of the colonial subjects of the queen, we trust that the government and people of this country will be warned and saved from oppression that makes even wise men mad.

THE WEEK OF PRAYER.

The Evangelical Alliance has issued its annual recommendation for the observance of the "Week of Prayer." It suggests topics as follows:

Sabbath, Jan. 7. Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8. Acknowledgments of Divine mercies, and confession of sin.

Tuesday, Jan. 9. The Christian church. That its testimony may be clearer, its faith stronger, and its devotedness, liberality and zeal enlarged.

Wednesday, Jan. 10. Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace, and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11. For Christian families, for servants, and for schools and colleges.

Friday, Jan. 12. For Christian missions and ministers, and for all engaged in Christian work.

Saturday, Jan. 13. For Christians in sorrow, in sickness, and in persecution; for the widow and the orphan.

Sabbath, Jan. 14. Sermons: The blessing to be expected from the manifested union of believers of all countries.—Recorder.

EXTRACTS from the speeches of Rev. H. W. Beecher, and Rev. Dr. Storrs, at the Annual Meeting of the Am. Missionary Association, as reported in the Brooklyn papers.

"We have now added the primary organization of some four millions of people, and the leading of them to liberty and all the rights and duties appertaining to it. To whom do they belong? To every christian heart that cares for the weak and infirm. Let us not expect too much too soon. It was supposed that with the act of emancipation much would be done, and a great work has been accomplished. There is a preliminary state that can be effected by making men free, but merely to say a man is free is not to make him-free. Merely to make an edict of emancipation is not to give them the things which liberty means, if it means anything. You must give them the ownership of their persons and family; their rights of locomotion and liberty are to be granted to them. There are new ideas in regard to this. I apprehend there are dangers springing up on this subject which we do not see. So much should not be said about their wretchedness, even if it is so; for there will arise a class of men who, being enemies of the freedmen, will say, 'We told you so.' Every item is caught up by these men. There are emissaries of these men, whose mission is to plead the waste of life, the want of food and clothing, against the emancipation of the black men.

"Then they say, 'This is what emancipation has done. Will you in the north take care of these people? If not, give them to us, and let us take care of them.' 'And what is your plan, my friends?' 'Let us only have the power to enforce work, to compel every one to labor.' Ah! There you have the serpent. When they are able to say, every man shall work somewhere, you have

only a gilded kind of slavery, and it is a very poor kind of guilt at that. If the black man is able to support himself without work, he has as much right to live without it as any man. Is it a crime to be able to live without labor? Is anybody living in Fifth avenue blamed for being able to go without work? I am for this first principle of a man to dispose of his person and property and labor as he pleases. If the colored men choose to take an acre of ground, and raise sweet potatoes and corn, and support themselves, they have the right to do it. In the second place, they are not free. Would you deem yourselves free, or any one really free, who had no rights of person or property—who, having a debt, could not go into court to recover it, or who, being taxed with a wrongful debt, could not go to law to defend himself?

"That is not the meaning of liberty in this country. Liberty has to us a positive meaning. It has more of a meaning than mere freedom from prison and shackles. Under the American interpretation of liberty come the right to vote and to appear in courts—the right to locomotion, to labor, to person and property. Liberty means these rights. They are not free, therefore, for they do not enjoy these rights. I believe a man has the right to choose the rulers over him. If he has a right to the fruits of his labor; then he has, by a parity of reasoning, the right to defend them. We must see to it that these men are not wronged. If you are to get liberty for these men, let it be liberty—not the word. Now this is a task, and it is not to be done to-day or to-morrow. It requires patience, perseverance, courage. I do not believe that any large measure of attainment is given without suffering. Every evolution of life is suffering. It took forty years to lead the people out of the wilderness when God lead them; and if we do this in ten years, don't you think we shall do well? After having only crossed the Red Sea, it cannot be expected that you can immediately march on. Such a work as lifting up four millions of people, without organization, means much—not only patience but hope is necessary. If one-fourth of the slave people should die before this was accomplished, I should not be disappointed; I should say I expected that. If there are hunger and disease and wretch-

edness, I would not be disappointed; I should say I expected that. . . . If they are to gain a name, then they have got to get to it, as every other nation has, by conflict. They have got to be proved in a furnace before they can be steel and stand any edge. I do not expect an easy victory. The fact is, we have plowed the field and, like all plowed fields, it is hard to go over. An old hard meadow, bound down by grass, is much easier traveling over than when it was turned up. But we must not imagine that this glorious war is to be for nothing. It is not for us to double on the track thus. Let us look on the bright side of things. Let us not think that now, after all this war, the victory is to be won by the south. Let us rather see what can be done for our fellow-men.

"The third point to be considered is the civil state of the freedmen. The hungry must be fed, the naked clothed and the wandering gathered. We must see to it that they do not suffer. I am informed, on what I consider sufficient authority, that government will continue the rations through the winter. It will give them food and no more. But clothing and shelter and schooling should be our care. And this care should not stop with the blacks. It should be a comprehensive charity, which should include the whites. There should be no distinctions made which should make more bitter the prejudices already existing. Our mission is for the whole people of the south. We must regard the south as a checker-board, with one white field here and a black field there, and we must move on both. The great eagerness of the black people to learn must be taken advantage of. They are clutching at learning as a symbol of their newly-found sceptre of liberty. This, with the Gospel, is to be our second consideration."

Mr. Beecher was followed by Rev. Dr. Storrs. He said:

"The most important part of Mr. Beecher's speech is that in which he spoke words of good cheer, and encouraged in us a spirit of hopefulness. It seemed to me that the public mind of the north was in danger of getting into a state of morbid apprehension in regard to the state of questions which are still to be discussed and still to be settled.

Doubters said that the south was victorious; that we were in danger, or that many were, of coming to feel that the questions to be decided were almost certain to be decided wrongly, unjustly—to the future peril and detriment of the nation; and the first duty which every christian man owes to himself and to those around him has been in this—to maintain and to propagate a spirit of just hopefulness and courage and expectation of success in the work, which still remains to be done. God has brought us so far certainly with no purpose of allowing us to swing back into the midst of the darkness and peril by which we were environed six years ago. We ought to feel that we are to come out successful and triumphant to the end."

Dr. Storrs continued, in the course of an eloquent address, to prove that the progress of the negro must be gradual—that he must work to place himself in a position for receiving the franchise. He held that the agitation of this great question was an advantage to the American people, as it kept them from groveling among meaner and less important subjects. He took an enlarged view of the results of the great questions now pending. Think, he said, of that continent with its dusky population, who, from the days of Plato until now, have been sitting under their own palm trees, and of the influence which the negro race, imbued with American ideas, may exert upon it! It is national worship to lift up the poor; it is a worship that will make a national hymn, which will rise as worship and as incense before God's throne. (Applause.)—*Brooklyn Eagle*.

KANSAS.

From Rev. J. H. Payne.

LAWRENCE, NOV. 1865.

The Sabbath before reaching here, I spent in Leavenworth. Preached morning and evening to the colored people. More than five hundred people were present at the evening service. It was in the African Methodist Church, a new building fifty by eighty feet, built at a cost of \$7,000. The ground story is fitted up with temporary seats. It will cost from \$3,000 to \$5,000 to complete it. Brother Leggett, the Congregational

minister, informed me that a large share of the money was raised by the colored people themselves. From all I could learn, they are very industrious, economical and benevolent, at least, so far as church building is concerned. Their minister had gone to New Orleans to attend the annual conference. From what I could learn of his members, I judge him to be a very efficient and laborious pastor. It was a day of great interest to me. It was a great privilege to preach Christ and his Gospel to so many *new born*, as they are, from the despotic slave power. I was most cordially received by the people here, and have entered upon my work of canvassing the field, and visiting from house to house. I find them struggling hard to support their families, get houses of their own, and educate their children. Quite a number own their houses and lots, but the great majority are paying severe rent for their very poor and comfortless shanties. I have found some cases of real want and destitution. If I had some plain calico for dresses, I should feel it a luxury to clothe two or three, that I have in my mind's eye. The winter has been delayed thus far by our Father, who knows the want of his children. Have you any clothing or shoes for women and children, that can reach me in time to meet any pinching want that may come before my eyes. I can more effectually preach the gospel with a little external covering for widows and children.

I have now been here two Sabbaths, and the work is opening before me pleasantly and hopefully. At the close of the quarter I shall be able to report more fully, and hope I may be able to say, God is with us in deed, in the conversion of precious souls to Jesus.

MISSOURI.

From Rev. J. Copeland.

KANSAS CITY, Dec. 1, 1865.

I have organized a Congregational Church in Kansas City; small, but promising, and hope its numbers will soon be

increased. During the last month, I held a protracted meeting here, continuing about ten days, in which I had some assistance from the Rev. Mr. Hill, the N. S. Presbyterian minister of this city. As the result of the meeting, some six or eight profess to have embraced the Gospel. About twenty, during the meeting came forward for prayers. What will be the permanent fruits of the meeting, the future must determine.

I have now separate and independent meetings in our school room, which is very large and commodious. To this separation and church organization, I have been led, or rather driven, by the natural course of things under the providence of God.

The church at Westport continues to prosper. There have been eight additions during the quarter, and two excommunications; one for the habitual use of intoxicating drinks. Our weekly prayer meetings have been fully attended and deeply interesting during the entire season. We sometimes hold them for three hours with unabated interest to the close. The numbers are growing in grace, and the knowledge of the truth; they ardently love their meetings, their church, their minister, and above all, their Savior. Our meetings are not attended by unnatural excitement, but it is a rich feast to attend them. Take the church as a whole, I can truly say, that I have never ministered to a white church, which could compare with the church of Westport in active, devoted and whole-hearted pity. This I say, making all due allowance for the imperfections of our fallen nature, and especially for this "broken fragment" of Adam's posterity.

MISSISSIPPI.

From a Missionary.

It is now more than a month since I left the regiment at Memphis and, in the providence of God, was led to select this portion of Mississippi as my new sphere of missionary labor. The opposition to negro education has

thus far been so great on the part of the inhabitants of this place, that we have been unable to procure a building for the commencement of a school, though repeated efforts have been made by Capt. ———, of the Freedmen's Bureau. The basement of the Methodist church, originally fitted up by the colored people at their own expense, for their place of worship, was applied for several months ago, but was refused. Recently, efforts have been made to get the only vacant building suitable for the purpose, but the Episcopal trustees likewise object to a negro school being established beneath the sacred roof where rebels were at one time wont to meet for drill.

The barbarism of slavery has rendered many former slaveholders so unfeeling that I anticipate a great deal of suffering among the freedmen this winter. Sickness is already quite prevalent among them, and small-pox now threatens to carry off many. The doctors show but little sympathy for the freedmen, and their charges are in most cases so large, that the poor colored people are afraid to send for them. A great many in the town and vicinity have heard that I understand medicine, and large numbers have been to me for vaccination, and still come to have me prescribe for them. Gladly do I aid them, and willingly will I bestow what remedies I have, but these must soon be exhausted unless I can speedily get a further supply. You live in a city of open-handed charity, and I thought, as an officer of the American Missionary Association, you might procure for me what I, as a private individual at a distance, cannot obtain.

Could you possibly obtain from some homoeopathist, a physician's medicine chest (with Laurie's Domestic Practice) containing from sixty to eighty of the principal tinctures. I would also be thankful for an extra vial of arnica tincture, and a supply of vaccine virus. If they will not bestow them to the freedmen, and you will procure for me a case such as I have mentioned, I will try, at some future day, to refund the outlay to your society. I cannot witness suffering around me without trying to alleviate it, and knowing the benevolence of your society, make bold to apply to you.

I am still holding regular services and Sun-

day-school here among the freedmen, though without any suitable room it is difficult to have much of a gathering. Fear of contagion also keeps many away who would otherwise be glad to attend.

REV. S. G. WRIGHT, with whom our readers are familiar, as our efficient Superintendent of Schools, at Natchez, but who has now become chaplain to a colored regiment at Winchester, Miss., thus notices his parting from his associates, and his work at the former place, and his introduction to his new field of labor :

NATCHEZ, Nov. 18, 1865.

To-day we had letters from our teachers ; all well and doing well. We could find work enough for several more laborers, but we need men. The citizens are often saying that when civil law is fully restored, they will not be annoyed every day by meeting on every street these young niggers with their books and slates in arm, but they shall be taught to know that they cannot occupy another position in this State than that of servants.

I will keep you informed of passing events at my new post.

Rev. G. S. F. Savage, Rev. Mr. Roy and Rev. Mr. Warren, A. Tract Society, Boston, were here this week for a few hours.

We have just closed our weekly prayer meeting. It was a serious profitable hour. It will be the last some of us will ever enjoy together. This prayer meeting has been a means of great good ; we established it last fall, and it has been maintained without interruption until this time.

WINCHESTER, Nov. 28, 1865.

We left Natchez Wednesday evening, 22d inst. and arrived here Saturday, 10 1/2 o'clock, P.M. The officers of the regiment were anxiously waiting our arrival. The camp is near the station on the Mobile and Ohio Railroad. The town is composed of a few families of poor people. An old courthouse and old jail, two or three deserted stores, &c. The country is about the poorest I ever saw. The timber is all pine, the soil white sand. The products sweet potatoes and a little corn. There are several families of colored people living about in the woods. We intend to have a school for them. A pious lieutenant has been teaching a school

in the regiment since they arrived here last August, and he has preached the Gospel faithfully to the soldiers every Sabbath. We were well acquainted with him, and indeed with all the officers when they were in Natchez. Quite a number are Christian men, and all last winter attended our weekly prayer meetings.

I have never any where on the river witnessed so much of earnest Christian devotion as in this regiment. Lieut. H. is a graduate of Illinois College, studied for the ministry, but entered the army before commencing the study of theology. He has formed a Congregational Church here, only his members are not baptized, as they had no ordained minister ; about a dozen will be baptized next Sabbath. Last Sabbath evening twenty came forward for prayers. Meeting are held in the quarters all through the regiment. They have a large school room, and a house nearly completed for us. I think the regiment will be mustered out in the course of the winter. We will do all we can for the soldiers while they remain here.

Rev. S. G. Wright, late of Natchez, Miss., is now at Winchester, Miss., and should be addressed at that place.

KENTUCKY.

REV. JOHN G. FEE is anxious to provide some way to make it possible for the colored people of Kentucky to become owners of land. He says that white men there, owning from two hundred to four hundred acres of land, "will not sell a scrap to a nigger." He has proposed to persons in Ohio and elsewhere, to form a company, and buy and sell lands to colored men and others on equitable business principles, securing a moderate but fair profit.

He says lands in some parts of the State are selling at from \$50 to \$100 per acre, but in the mountain counties they can be bought for from one to five dollars per acre. He advises colored men to locate there, and thinks that by their becoming owners of the soil, and producers of valuable commodities, they will soon rise higher than the condition of mere boot-blacks or day-laborers.

A LIFT AT THE RIGHT POINT.

The effort of the * Congregational churches to raise the \$750,000, has developed some interesting instances of skill and earnestness on the part of the pastors and churches to secure their proportion of the amount. Our columns have already presented some of these facts. The following extract from the letter of a friend describing the effort for the AMERICAN MISSIONARY ASSOCIATION, exhibits a financial ability on the part of a generous layman that all may not possess, but his example should not be lost on those who can imitate his generosity and generalship:

"I made the following proposition; that if the congregation would raise one hundred and fifty dollars before they left the house, I would make it two hundred dollars, and write to you recommending that the paper be sent to each contributor free of charge for one year. The offer was accepted and the money raised. I then stated that if they would raise ninety dollars more I would make it one hundred dollars; this was also done; at the close of which the contribution box was passed and about fifty dollars more was contributed in small sums. During the week the paper was passed to those not present on the Sabbath, and about fifty dollars more was raised; making in all not far from four hundred dollars, all of which has now been paid in, and handed over to the county treasurer with directions to forward it to your Association."—*Congregationalist*.

DEATH OF A MISSIONARY TO THE FREEDMEN.

Our readers who were familiar with our Magazine one or two years ago, will be saddened and surprised at the following:

DIED, at the residence of her parents, in Adrian, Mich., on the fifth of December, Mrs. Harriet E., wife of Rev. Darius N. Goodrich, and daughter of Edwin F. and Harriet D. Townsend, in the thirtieth year of her age.

They will not, however, be surprised to learn, as we do from a letter from her husband, that when informed that she probably could live but a few days:

She replied very calmly, "Well, I have my fears. I know I belong to Christ, and am a child of God, and whether I live or die, all will be well." She afterwards testified repeatedly that Jesus had given her a complete

victory over sin and over all her spiritual foes—that he had taken from her all the sting of death, and that she felt ready and even desirous to depart and be with Christ.

"During her last hours she was often heard to whisper, with laboring breath, such words as these: 'Blessed Jesus.' 'Even unto the end.' More than once in her dying moments she pointed upwards, and then whispered to her weeping friends, 'Look to Jesus.' Once she was heard to whisper: 'Not by words of righteousness which I have done, but according to his mercy he hath saved me;' and when I said to her, 'the Lord Jesus has taken away all your sins. He has washed them all away; has he not?' she answered, 'Yes, in his blood.' About an hour before she died, I endeavored to encourage her in trust in Jesus, exhorting her to continue to look to him, assuring her that he would be with her even unto the end; to which she replied, with much emphasis, 'Indeed he will.' These were her last connected words."

Thus died one whose deeply interesting letters from her missionary work among the colored soldiers and the colored people of Saint Louis, our readers doubtless remember. Few women ever labored more earnestly and more effectually among the freedmen than she did. She has entered into rest.

A TENNESSEE PLANTER AND A NEGRO SCHOOL.—No man about Nashville is better known than Gen. Harding; his plantation is one of the finest in Tennessee, and he went into the rebellion with all his soul. But he has been subdued, has taken all the oaths, and seems disposed to observe them. He has on his plantation one hundred and ten negroes, the remnant of a once valuable stock owned before the war. Yesterday General Fisk went out to Gen. Harding's to talk with him and the colored people about a school. When the matter was first broached, Mr. Harding expressed himself in strong terms against it. He was willing to pay for the work he obtained, but a colored school he would "never have on his plantation."—However, a meeting was called, Gen. Harding introduced Gen. Fisk, told who he was, what was his business, and sat down.

Then the general took the floor, and explained his views in regard to a school. The scene just there and then formed a spectacle worthy the pencil of a Raphael. There sat the ex-rebel planter and general, and before him a congregation of ex-slaves, whose dusky faces, when they heard of the school, were

lighted up with a joy better imagined than described. One old man broke out—"Bless de Lord, Massa General, dat is just what we want, exactly!"

After hearing the general, and beholding the enthusiasm of the blacks, Mr. Harding gracefully surrendered one of the most wicked prejudices of the south, and agreed that a school should be opened on his plantation, to which he would give all possible encouragement. As soon as arrangements can be made, and a suitable teacher procured, a school of sixty children will be opened.—*Nashville Correspondent Cincinnati Gazette.*

SUCCESS OF MISSIONS.

The *Toronto Guardian* says: "The world's future, as well as the future of British North America, depends upon the success of missions. The salvation of the human race depends upon it. The health and prosperity of the churches depend upon it. The rescue of the degraded slaves of superstition; the elevation of millions of human beings from the lowest intellectual, social, and moral condition; the preservation of society in civilized lands from corruption, anarchy, and ruin; the right direction of politics, education, and progressive civilization; yes, the temporal as well as the eternal future of humanity, depend chiefly on the progress of the gospel in the world. There is now nothing else beside the gospel which can enlighten, inspire, or control mankind; there are no other individuals or communities that are now proposing any plans, or engaged in any enterprises, for the regeneration and welfare of man, temporal or eternal. And, in our own young country, there are no foundations that can be laid for the future, that are worthy of any confidence or that afford any security, except the principles of the religion of Christ. Let this be borne in mind; to the friends of missions belongs the distinguished honor of being the only true philanthropists; they are the only people who are aiming at the amendment, and conversion, and elevation of mankind."

DONATIONS

RECEIVED IN NOVEMBER.

MAINE.

Blanchard. Cong. Ch., by D. B.,	6 00
Cornish. Village Ch., by Rev. A. C.,	10 00
Hampden. S. N. Crosby, by G. N. T., Treas.,	2 00
Litchfield Corner. Cong. Ch., by D. S., Treas.,	10 50
Monson. "Friends," by Rev. H. S. L.,	12 10
Yarmouth. Cong. Ch. (\$30 of wh. to const. DR. E. BURBANK L. M.), by Rev. G. A. P.,	55 00
Woolwich. Mrs E. H. Trott \$2, J. P. Trott, I. Thwing, E. Carlton, F. Carlton, N. G. Gould and J. Percy \$1 ea., Others \$1.25,	9 25

NEW HAMPSHIRE.

Bethlehem. Cong. Ch., by Rev J. Le B.,	1 00
Francetown. Dea. C. W.,	50
Greenfield. Cong. Ch., by Rev. R. C.,	16 00
Pembroke. Rev. N. F. Carter	1 00

VERMONT.

Brattleboro'. Cong. Ch., by C. F. T., Treas.,	25 86
Charlotte. P. E. Hewitt,	1 00
Coventry. Dea. M. Pearson, by A. R. G.,	3 00
East Berkshire. A. C. Comings	2 00

Jerico. M. Lee, by Rev. D. H. A.,	2 00
Plainfield. Miss C. S.,	50
Post Mills. C. S.,	50
Underhill. P. L.,	50
West Westminster. Cong. Ch., by C. F. T.,	
Treas.,	41 63
Winooski. Dr. A. Smith,	10 00

MASSACHUSETTS.

Amesbury and Salisbury. U. E. Ch., by N. W.,	28 00
Amesbury and Salisbury (Mills Village). Cong. Ch., by E. A. J., Treas.,	4 75
Ashby. Individuals, by Dr. A.,	50
Boston. Mrs. Ramsay \$5, G. P. C. 25c. by W. & Co.,	5 25
Boylston Centre. Cong. Ch. \$26, by Rev. A. H. R., Mrs. B. Ruggles, \$2,	28 00
Burlington. Mrs. A. E. Carter,	6 00
Chelsea. C. Bassett \$5, by W. & Co., Mrs. A. C. Tenney \$7, Mrs. R. D. Moore \$2, by D. W. B. for <i>Mendi M.</i> ,	14 00
Florence. J. W. Hyde,	2 00
Gardner. Mrs. H. C. Lovewell	3 00
Haverhill. Mrs. S. Chase	2 00
Haydenville. Cong. Ch. to const. REV. GEO. W. PERKINS, L. M., by E. G.,	45 00
Monterey. Cong. Ch. for <i>Mendi M.</i> , by Dea. J. T.,	13 00
Needham. Mrs. R. Bullen, by W. & Co.,	10 00
North Dighton. Nathan and Mary Ide, by W. & Co.,	10 00
Orange. Rev. A. B. Foster	2 00
Peru. Coll., by S. S. B., Treas.,	28 43
Warren. Mr. & Mrs. J. Ramsdell \$15, Chas. Jennings \$5,	20 00
Worcester. (Union Ch.) Coll., by Sundry persons \$110.63, Albert Curtis \$100, Ch. Coll. \$55.83, Mrs. Chas. Washburne \$3, by P. L. M.,	269 41

RHODE ISLAND.

Providence. S. S. Wardwell,	5 00
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CONNECTICUT.

Bethlehem. Dea. J. N. Crane \$10, L. F. Scott \$2, by J. B.,	12 00
Birmingham. Henry Somers,	12 50
Cheshire. Cong. Ch. \$30 for <i>Foreign M.</i> , by J. A. H., Treas., Rev. D. Root \$5,	35 00
Collinsville. Mrs. R. E. Carpenter	3 00
Cromwell. J. Williams	1 00
Hotchkissville. Judah Baldwin \$25, N. Pierce \$3, Mrs. R. Mitchell \$2.50,	30 50
Killingworth. Mrs. R. S. Ratty,	5 00
Lyme. S. H. Silbal. to const. REV. WM. A. HYDE, L. M.,	5 00
Hew Haven. M. Nichols,	1 00
North Haven. E. Dickerman, by W. D. T.,	1 00
Plymouth. Cong. S. S. for ed. of an <i>African boy</i> , by G. L., Supt.,	25 00
Rockville. E. K. Martin. D. Martin, Mrs. A. Martin, Mrs. B. A. Chapman and A. B. Martin \$3 ea., Miss M. C. Martin \$1,	16 00
Scotland. Cong. Ch., by Rev. S. G. W.,	17 96
Stonington. Second Cong. Ch., Chas. P. Williams \$30 to const. Miss C. A. SMITH, L. M., J. F. T. \$20., Others \$42. to const. J. F. TRUMBULL and N. G. SMITH, L. M's., by Rev. E. W. G.,	92 00
Suffield. J. L. C.,	25
Terryville. Coll. to const. ELIZUR FENN, R. W. PLUMB and G. E. MERRIMAN, L. M's., by M. B.,	186 95
Warren. Cong. Ch. to const. HOMER SACKETT, S. E. TANNER and F. B. TAYLOR, L. M's.,	87 00
Washington. "A few Friends," by H. S. N.,	57 00
Willimantic. "Mrs. M. W. K.," by Rev. S. G. W.,	1 00
West Meriden. E. K. Breckenridge	6 00
Weston. Cong. Ch., by Rev. Z. B. B.,	28 00
"A Friend in C. nn."	10 00

NEW-YORK.

Beekmantown. A. Pierce	1 00
Brooklyn. Mrs. J. B. Eells	2 00
Champion. C. Crandall and J. A. Hubbard \$5 ea.,	10 00
Commack. Mrs. A. H. K.,	25
Crown Point Centre. R. B. T.,	25
Homer. Rev. T. K. Fessenden,	60
Knoxboro'. L. Robbins \$1, "Albert & Henry" 50c. ea.,	2 00

Lima. Chas. Miner \$15, Miss D. A. Phillips, G. Sprague and A. D. Miner \$5 ea., E. Salmon and G. Thayer \$1 ea.,	32 00
Lockport. H. W. Nichols	5 00
Marcellus. Presb. Ch. \$20.41, Mrs. L. Hemenway \$5, by Rev. J. T.,	25 41
Mannsville. Cong. Ch., by Rev. C. J.	10 20
Middlesex. Mrs. E. J. Adams,	3 00
New York. Ch. of the Puritans, Mon. Con. Coll., by Dr. E. W. Treas.,	10 00
Penn Yan. C. C. Sheppard,	50 00
Perry. E. Bithrick \$5, H. K. Higgins \$2,	7 00
Schoharie. W. S. Gates,	3 00
Strykersville. M. Warner, by J. A. A.,	8 00
Victor. Mrs. E. Lewis,	10 00
Walton. C. S. Fitch for <i>Mendi M.</i> ,	3 00
Williamsburgh. Mrs. S. Wilde,	10 00

NEW JERSEY.

Newark. Dr. J. M. Ward, \$10. Miss Gill, \$1,	11 00
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PENNSYLVANIA.

Dimock. Individuals, by Miss L. C. G.,	2 00
McKean. Dea. G. Johnson	1 00
McKeesport. S. H.	25
Springfield X Roads. Mrs. C. J. C.	50
Town Hill. Mrs. C. C. C.	25

OHIO.

Amesville. W. G. F.	25
Ashland. John Thomson,	5 00
Athens. R. D. Nichols	1 25
Austinburgh. "A Friend,"	10 00
Candfield. First Cong. Ch. by P. E.,	8 00
Cincinnati. N. T. Condol	1 00
Clear Creek. J. Stoner \$2, P. Q. S. 50c., by J. T.,	2 50
Deerfield. B. Excell and W. Penn, \$1 ea.,	2 00
Geneva. First Cong. Ch. (add.), by Rev. A. D. B.,	1 70
Gustavus. First Cong. Ch. \$8, L. Newton \$5, by Rev. J. W.	13 00
Holmes Co. Mrs. R. Finney, by Rev. G. G.,	6 00
Hudson. D. Trowbridge,	2 00
Iberia. Rav. G. Gordon,	2 00
Morgan. H. W. Howard \$1, Mrs. S. 50c.,	1 50
Mount Vernon. First Cong. Ch. Mark Curtis \$50. O. Sperry, Geo. Stewart, B. Starr, and Wm. Turner \$5 ea., W. D. Browning \$2. 14 Individuals \$1 ea., Others \$21.40, (John Cooper \$104.25 ack. in Det.)	107 40
North Bloomfield. Cong. Ch., by Rev. D. L. H.	13 10
Reynoldsburgh. E. S. Livingston	10 00
Sandusky. First Cong. Ch., by L. H. L.,	17 00
Saybrook. Mrs. M. Sutherland, by W. C. S.	1 00
Storrs. Sabbath Sch. to const. MRS. FANNIE C. SAWYER, L. M., by Rev. H. B.,	30 00
Sylvania. Est. Dr. Amos Miner for <i>Mendi M.</i> ,	22 05
Worthington. O. Gardner	1 55
— Est. Dr. M. C. Williams for <i>Mendi M.</i>	35 00

INDIANA.

Crawfordsville. Prof. C. Mills	1 00
Evansville. "D."	2 00
New Castle. B. M. Blair,	5 00

ILLINOIS.

Chicago. Mr. Ranson	1 00
Groveland. J. Harding, by W. B. R.,	3 00
Lewistown. Wm. Proctor,	100 00
Malta. L. H.	25
Melrose. G. Potter,	5 00
Morton. W. B. Roberts	1 00
Wheaton. Ills. Wesl. Conf. per Rev. M. Smith \$63, W. Bates \$1, by Rev. S. F. P.,	70 00

MICHIGAN.

Almont. W. Clyde,	1 00
Ann Arbor. F. Hill	5 00
Barry. Cong. Ch., by F. B. W.,	4 35
Birmingham. Miss E. Fish and S. Adams \$5 ea.,	10 00
Detroit. H. Hallock \$25, Juv. Miss. Soc. of Jeff. St. Presb. Ch. \$25 for <i>Mendi M.</i> ,	50 00
East Saginaw. First Cong. S. S. by H. T. C., Supt.,	29 72
Vernon. D. Clark	5 00

WISCONSIN.

Beloit. Estate G. Welles, deceased, by Rev. D. Clark,	500 00
Racine. N. L. Janes,	10 00

West Salem. T. D.

50

IOWA.

Grinnell. Cong. Ch. (\$30 of wh. from Rev. L. C. Rouse to const. MRS. E. C. HANK L. M.) to const. PROF. C. W. VON COELLN, J. S. DAWES. SAML. COOPER and T. H. BLXBY L. M's., \$212.25; Rev. D. E. Jones \$5	217 25
Tabor. Cong. Ch. M. C. Coll's., by S. H. A. Treas.,	27 50

MINNESOTA.

Wilton. L. Humiston,	1 00
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CALIFORNIA.

Auburn. Curtis Howe \$10, J. Hillyer \$5,	15 00
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FOR FREEDMEN.

(\$12,890.52)

MAINE.

Alna. Coll. by Rev. W. S. T.,	9 91
Bath. Winter Street Cong Ch., by Rev. J. O. F.,	118 00
Brunswick. Cong. Ch., by Rev. G. E. A.,	45 00
Norridgewock. Cong. Ch., (\$30 of wh. to const. REV. BENJAMIN TAPPA, L. M.), by S. D.,	120 00
Portland. Coll. Third Parish Ch. \$66.14, West Cong. Ch. & S. S. \$12.86. St. Lawrence St. Cong. Ch. \$12.11, "Friends," one bbl. C., by L. A. S.	91 11
Rockland. Cong. Ch., by Rev. E. F. C.	25 00
Sheepscott. Dea. A. Fiye \$10, M. Chase \$5, Others \$14.09, by Rev. W. S. T.	20 09
Stow & Chatham. Cong. Ch., by Rev. E. B. P.,	10 00
Westbrook. Coll. Cong. Ch.	23 00

NEW HAMPSHIRE.

Bennington. Cong. Ch., by Rev. J. L. A.,	6 30
Candia. Jona. Martin \$3, Mrs. S. A. Martin \$2. 50	25 00
Concord. First Cong. Ch., by C. F. S. Treas.,	49 00
Dover. F. A. Soc., three bbls. C. val \$166, by Mrs. M. M. H.	
Exeter. First Cong. Ch., to const. REV. J. W. CHICKERING, WM. PERRY, M. D. and MISS THERESA ROWLAND L. M's., by Rev. J. C.	91 20
Francestown. Cong. Ch., to const I-RAEL BATCHELDER, L. W. PRESTON and S. D. DOWNE, L. M's., by Rev. C. C.	100 00
Groton. Parker Blood \$9. A. Buell \$4.19	13 19
Hancock. Cong. Ch., by Rev. A. B.,	17 53
Jaffrey. First Cong. Ch. \$12.50 and one and a half bbls. C., by Rev. J. G. W.,	12 50
Keene. Cash	10 00
Manchester. First Cong. Ch., to const. REV. C. W. WALLACE, J. D. PATTERSON and P. K. CHANULER, L. M's., by J. P. Treas.	277 00
Nashua. First Cong. Ch. to const REV. F. D. AYER, DEA. ABEL CHASE, E. A. MOSES FRENCH and MRS. A. R. KNIGHT, L. M. S.,	148 00
New Castle. "A Friend"	1 00
New Ipswich. Freedmen's Ed. Soc. for support of a Teacher \$50, by C. H. O., Sec.; F. A. Soc., one box C., by Mrs. L. A. O.	50 00
Pembroke. "An Old Friend" \$5, J. Rand, J. Richardson, A. C. Locke and M. and L. Martin \$1 ea., Others \$1.75	11 75
Troy. Ladies, \$20 and one box C., val. \$95, by H. W. F.,	20 00
Walpole. Cong. Ch., by Rev. G. H. De B.,	35 00
Winchester. Soldiers' Aid Soc. \$37, by Mrs. S. W. B., Sec., Cong. Ch., \$27, by Rev. J. F. H.,	64 00

VERMONT.

Barre. A. E. Nichols	5 00
Berlin. Dea. J. Bosworth	2 00
Brattleboro'. Cong. Ch. one box C., by C. F. T. Treas.,	
Clarendon. Ladies Sewing Circle, by Rev. W. T. H.,	16 64
Cornwall. F. A. Soc. one box C., by Mrs. G. S. S.	
East Guilford. Mrs. J. E. Bangs \$1.25, One bbl. C.	1 25
East Orange. Benson Aldrich,	75 00
East Townshend. Ladies, one bbl. C., by Mrs. E. H.,	
Hardwick. Cong. Ch., by J. D. B. Treas.	23 75
Hinesburgh. Cong. Ch., by Dr. D. G.,	16 60

Island Pond. Cong. Ch., by Rev. J. W. H. B.,	13 00
Middlebury. Mrs. D. T. Robinson	10 00
Newbury. Mrs. F. Farrington \$5, Two bbls. C., by P. W. L.,	5 00
Norwich. Cong. Ch., by S. M.,	26 00
North Thetford. "A Friend,"	1 50
Peabach. Cong. Ch., by Rev. A. B.,	45 00
Peru. One bbl. C., by P. M.,	
Plainfield. Truman Stone, by Miss G. S.	1 00
Pittsford. JOHN W. DUNKLEE to const. himself, L. M.,	30 00
Rupert. A. Johnson	5 00
St. Johnsbury. North Cong. Ch., by F. F.,	257 86
St. Johnsbury. South Cong. Ch., by Rev. L. O. B.,	76 94
Sheldon. Cong. Ch., by Rev. G. B. T.,	52 55
West Randolph. M. A. & Susan E. Albim,	10 25
West Salisbury. Mrs. M. S. Foot	3 00
Weybridge. Cong. Ch., by Rev. S. W. C.,	33 00

MASSACHUSETTS.

Amesbury & Salisbury Mills Village. Cong. Ch., by E. A. J., Treas.,	53 06
Andover. F. A. Soc., for support of a Teacher, by Miss S. N. M., Treas.,	210 00
Ashfield. Ladies of Second Cong. Ch. One bbl. C. val. \$52, Cash \$1, by E. A. C.	1 00
Athol. Cong. Ch., one box C., val. \$160, by Rev. J. F. N.	
Auburndale. Mrs. P. L. Alcott	5 00
Barre. Evang. Cong. Ch., by Rev. D. P.,	56 00
Berkley. First Ch., to const. REV. DANIEL C. BURT, L. M.,	40 25
Brookfield. Ladies, \$28.44, F. A. Soc., two bbls. C., val. \$125, by Rev. J. C.	23 44
Byfield. F. W. Blake	1 00
Concord. F. A. Soc. one bbl. C., val. \$175.15, by A. H. B.	
Conway. Cong. Ch. & Soc., by W. E. Treas.,	243 00
Chicopee. F. A. Soc. one bbl. C., val. \$75, by Miss S. F. S.	
Cummington. F. A. Soc., one bbl. C., by Mrs. S. C. S.	
Dennis. Nathan Howes,	10 00
Dunstable. Cong. Ch., by W. & Co.,	27 60
East Medway. First Cong. Ch. to const. MRS. MARY B. WHEELER and MRS. MARY A. ROBERTS, L. M.'s, by M. D.,	89 88
Fitchburgh. Friends in C. C. Ch. \$20, Mrs. M. A. Chamberlain \$5, Mrs. L. D. Wheeler \$1,	26 00
Franklin. Cong. Ch.	10 30
Grantville. Cong. Ch., by W. & Co.,	31 21
Greenfield. Cash, by W. E. Treas.,	10 00
Greenwich. Cong. Ch.	56 14
Hadley. Mrs. J. E. Porter, one box C., val. \$20 Cash	75
Hamilton. Cong. Ch., by W. & Co.,	61 70
Harwich Port. Pilgrim Ch. to const. REV. A. J. BATES, L. M.,	30 00
Harvard. Evang. Ch., by W. & Co.,	56 20
Haverhill. Mrs. R. E. Hayes,	5 00
Lancaster. Supt. Teachers & Others Girls State Ind. Sch.	17 00
Lee. Cong. Ch., by W. J. B.,	134 17
Leominster. Evang. Cong. Ch. \$191 15 and Sab. Sch. \$20, for support of a Teacher	211 15
Lowell. Cong. Ch. (Appieton St.)	30 00
Malden. Trin. Cong. Ch., by W. & Co.,	6 60
Medway Village. Cong. Ch. Coll. \$40.25; One bbl. and one box C., Cash \$2.25, by Rev. D. S.,	42 50
Monson. Cong. Infant S. S. \$5, R. Homer \$5, by E. F. M., Supt.	10 00
Newburyport. Dr. Fisk's Ch. (bal.)	2 00
North Amherst. Cong. Ch.	407 00
Northborough. Evan. Cong. Ch. \$120, by Rev. G. E. S., Two bbls. C., by Miss A. E. D. F.	120 00
North Brookfield. "A Teacher"	5 00
North Middleboro'. Cong. Ch., by W. & Co.	20 22
Oakham. Cong. Ch., to const. JOSEPH FOBES, J. B. FAIRBANK and MRS. MARY A. PEL- OUBET, L. M.'s, by Rev. F. N. P.,	95 60
Orange. Cong. Ch. S. S. bal. to const. DEA. LEWIS R. HOWE, L. M., by W. & Co.,	13 27
Oxford. Cong. Sab. Sch. \$11, L. Shumway and family \$11, H. Boyden and Mrs. A. Smith \$3 ea., Mrs. E. Burleigh \$2,	30 00
Shirley Village. Cong. Ch. (bal.)	25 00

South Abington. Cong. Ch. to const. ELIHU F. DYER, L. M., by W. & Co.,	45 49
South Boston. Cong. Ch. (\$30 of wh. to const. Rev. E. K. ALDEN, L. M.) by A. S.	114 40
South Dedham. Cong. Ch.,	40 25
South Royalton. Mrs. J. M. Austin,	10 00
South Wilbraham. Dea. Sessions, M. E. Sessions, Jas. Stanton and W. V. Sessions \$5 ea., S. Stebbins, S. Chapin and Miss M. Beebe \$3 ea., H. Hendrick and Mrs. E. Scripser \$2 ea., Mrs. H. Cone, Mrs. J. Beebe and Mrs. J. Stanton \$1.50 ea., J. Crossley \$1.45, 28 Individuals \$1 ea., Others \$9.55, One bbl. C., by Miss L. W. S.	76 50
Springfield. Miss H. M. Ellis \$1, Five bbls. C., by Miss L. W. S.	1 00
Sterling. First E. C. Ch., by A. K.	16 50
Stockbridge. Mrs. S. W. Jones one bbl. C.	
Stoneham. Mrs. A. Richardson	1 00
Sudbury. Cong. Ch., by W. & Co.	49 13
Sunderland. Cong. Ch. (bal.)	100 00
Taunton. Mrs. P. Dean,	2 00
Ware. "A Friend,"	5 00
Warren. "Friends," one bbl. C., Cash \$1, by E. R.	1 00
Warwick. Trin. Soc., by W. E. Treas.,	2 00
Watertown. One bbl. C., by W. & Co.	
West Newton. Cong. Ch., by W. & Co.,	15 72
Westborough. F. A. Soc. one box C., Cash \$1, by S. M. G., Sec.,	1 00
Weymouth. Second Cong. Ch., by Rev. J. P. T.,	45 78
Williamstown. PROF. JOHN BASCOM \$20 bal. to const. himself, L. M., Mrs. S. T. Durfee \$2,	22 00
Wilbraham. Cong. Ch., two bbls. C., by Rev. A. D. S.	
Winchendon. Silas Raymond one box C., val. \$50.50	
Worcester. Mrs. Eliza Healy \$25, C. J. Lakin, by Miss L. W. S. \$1; F. R. Soc., three bbls. C., val. \$239.24, by Mrs. F. B., Sec.; M. E. Gough, one box C.;	26 00

RHODE ISLAND.

Slatersville. Cong. Ch. to const. DEA. ANSEL HOLMAN, DEA. JOHN TRAFTON and GEO. W. HOLT, L. M.'s, by Rev. E. A. B.	100 00
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CONNECTICUT.

Bethany. Mrs. T. Smith,	26 75
Birmingham. Henry Somers,	12 50
Bozrahville. Cong. Ch., by S. H. A.,	16 33
Bridgewater. Cong. Ch., by H. E. H.,	29 25
Canton. "A Friend,"	5 00
Colebrook. Cong. Ch., by M. C. Treas.,	16 54
Colechester. First Cong. Ch. S. S. \$4, by E. C. Supt.; Ladies Sew. Soc. of First Cong. Ch. \$30 and Ten bbls. C. val. \$400, by E. C.; "A few Friends," one bbl. C., by Mrs. C. B. McC.	70 00
East Hadam. First Cong. Ch., by J. H. \$41; Wm. C. Goodspeed \$3, Col. J. M. Smith \$2, T. Gross, Dr. W. E. Nichols, Mrs. Doane and Mrs. Vroom \$1 ea., Others \$2.75, by Miss J. M. C.,	52 75
East Lyme. Cong. Ch., by Rev. J. A.,	30 00
Falls Village. Cong. Ch., for support of a Teacher, by Rev. J. E.	19 00
Farmington. A. Thomson, M. D.	25 00
Greenwich. Second Cong. Ch. to const. REV. W. H. H. MURRAY, Mrs. W. H. H. MURRAY and L. P. HUBBARD, L. M.'s,	237 87
Higganum. Mrs. S. E. Gladwin \$2, Miss E. S. Brainerd and Mrs. S. Gladwin \$2 ea., Miss Z. Brainerd, Mrs. S. E. G. and Rev. J. Elliot \$1 ea., Others \$1.05, by Miss J. M. C.,	10 05
Killingworth. Mrs. R. S. Rully	5 00
Meriden. Citizens, by Rev. H. C. H.,	215 11
Milford. Plym. Ch. S. S. bal. to const. C. B. BASSETT and MISS C. A. BA-SETT, L. M.'s, by W. D. T. Sec.	42 00
New Haven. Freedmen's Aid Soc. \$100.45, also a hoghead and cask of C., by H. M. H., Sec.; North Ch., by F. T. J., \$159.61,	259 96
New London. G. M. Congdon	2 00
Norfolk. Cong. Ch., by Rev. J. E.	83 35
Norwich Town. Two bbls. C., Cash \$7, by Miss G. McC.	7 00
Orange. Friends, one bbl. C., by Mrs. E. C. P.	

Plainville. "A few Friends," one bbl. C., 50
 Cash 50c., by Mrs. C. L., 50
 Putnam Village. Cong. Ch., by Rev. G. J. T., 93 00
 Sprague. Ladies' B. Soc., one bbl. C., by Mrs. J. D. L.
 Watertown. Friends, a package C. and \$4, by Miss H. C. F. 4 00
 Willimantic. "Friends," one box C., by Rev. S. G. W.
 Windham. J. G. Clark 10 00

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Ashville. Cong. Ch., by Rev. C. B., 16 50
 Auburn. Mrs. M. S. Wright \$10, Mrs. Fowler \$2, by Miss C. E. D., Nehemiah and S. C. Hoyt, \$10, 22 00
 Brooklyn. Sew. Circle of Rev. H. W. Beecher's Ch., two sacks C., val. \$123, by Mrs. S. J. T.; Mrs. C. H. Sand, two bbls. C.
 Cazenovia. Ladies, one box C., by J. W. Cincinnati. "Friends," one box C., val. \$59, by M. G. L.
 Clifton Springs. Coll. at Water Cure, by Rev. J. I. M. 7 25
 Clinton. Part Legacy of Mrs. Anne Trumbull, deceased, \$55, Mrs. Anna Parmelee \$7, "A Friend" \$1; Goods val. \$300, by C. A. C. 63 00
 Colden. L. Hoxey, by I. H., 1 00
 Deer River. Cong. Ch. \$7, one bbl. C. val. \$27, by E. L. H. 7 00
 Dryden. Ladies, two bbls. C., by Mrs. A. McD. Geneva. Mrs. S. H. Bradford, proceeds of Festival in her School. \$40, Coll. at Hygienic Inst. \$7, by Rev. J. I. M., 47 00
 Greigsville. S. Dodge and N. M. Burt \$1 ea., 2 00
 Greenville. Rev. J. O. Wells, 10 00
 Gouverneur. Mrs. E. Mix, Dea. E. Wright and Mrs. H. D. Smith \$5 ea., 15 00
 Havana. J. F. Phelps 5 00
 Harpersfield. A few Friends, one trunk C., Cash \$1, by Mrs. H. M. D., 1 00
 Hensonville. Mrs. J. N., by A. P. 50
 Honeyoe. Mrs. E. Gilbert, 5 50
 Hopewell. Ladies' M. S. Soc., one box C., val. \$70, by Rev. C. F.
 Jewett. Lucius North \$20, Mrs. M. Bailey \$5, by A. P. 25 00
 Lisbon Centre. "Friends," two bbls. C., Cash \$3, by M. L. E. 3 00
 Meridian. Lewis and Daniel Hoyt, 10 00
 New York. A. S. Barnes & Co., \$309.30; Ch. of the Puritans \$1.0, by Dr. E. W., Treas.; Mrs. Stephen Griggs \$50; 469 30
 Penn Yan. M. Hamlin, 150 00
 Pitcher. Ladies, one bbl. C., by Rev. C. B.
 Pontiac. U. A. Soc., one box C., val. \$46, by Mrs. O. H. P. W.
 Sackett's Harbor. Dea. D. Granger 5 00
 Sherman. Cong. Ch., by Rev. H. M. H., 33 65
 Sinclairville. Cong. Ch., by Rev. E. D. C., 10 00
 Smyrna. Mrs. Dr. Lawrence, one bbl. C., val. \$73.75, Cash \$11, J. Wood, by Rev. J. H. N., \$2 50, 13 50
 Syracuse. Plym. Ch. S. S. \$19 for a Library, Plym. Ch. L. B. Soc., one box C., by Mrs. I. H. C., 10 00
 West Bloomfield. Mrs. M. E. Bush 3 00
 Walton. C. S. Fitch 2 00

NEW JERSEY.

Plainfield. Mrs. M. P. Williams 5 00

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Connaut. Cong. Ch., by Rev. H. D. L., 40 00
 Ebensburg. Cong. Ch. S. S., by C. T. R., Supt. 41 00
 McKean. First Cong. Ch., by Dea. G. J., 6 00
 Meadville. W. F. Clark, 5 00
 Mercer. I. Connelly \$1.25, E. C. 50c., 1 75
 Philadelphia. A. G. Rowland, \$5, Prof. C. D. Cleaveland, one package C. 5 00
 Springfield X Roads. Mrs. B. H. Wales, 2 00
 Sunville. Presb. Ch. (add.) by Rev. J. I. M. 5 00

VIRGINIA.

Richmond. Major Wm. N. Felt 10 00

MARYLAND.

Baltimore. GEO. W. FAY, M. D., to const. himself, L. M., by N. N. 30 00

ALABAMA.

Mobile. Rev. J. S., 50

OHIO.

Canfield. "A few Ladies," one box C., Cash \$2 by P. E. 2 00
 Cincinnati. Welsh Cong. Ch. Lawrence St., by J. S. G. 51 58
 Cleveland. Plymouth Ch. for Support of a Teacher, by Rev. S. W., 330 45
 Columbus. Cong. Ch. bal. to const. J. C. WOODS and DEACONS M. P. FORD, G. SMITH, F. C. SESSIONS and E. D. PHILLIPS, L. M.'s, by Rev. E. P. G., 11 00
 Delaware. G. H. Cruickshank, 5 00
 Deersville. "Friends," by Rev. E. T. 5 50
 Edinburg. Ladies, two bbls. C., by C. W. C., 15 60
 Freeport. "Friends," by J. W. T. 2 00
 Gustavus. E. Linsley, by Rev. J. W., 2 00
 Huntsburgh. Q. Phelps \$3, Mrs. R. Phelps and Miss V. R. Phelps \$1 ea., 5 00
 Macon. Rev. G. W. Baiman, 5 00
 Mallet Creek. Cong. Ch. and Others, by Rev. L. W. B., 50 00
 Morgan. "Friends," by H. W. H. 105 50
 Rockford. "Friends," by Rev. E. T. 5 05
 Saybrook. D. Maltby \$25, C. L. Johnson \$20, H. Maltby, H. Whipple and R. Harris \$10 ea., ISAAC MALTBY \$7.50 bal. to const. himself, L. M., Rev. Mr. Frazer and Mrs. Frazer \$6.25 ea., C. Wright \$5, E. Maltby \$3, C. Sexton \$2.50, E. A. Johnson and Mrs. Clark \$2 ea., J. Frazer, Wm. Brown and A. Whipple \$1 ea. to const. RUFUS HARRIS and HARRISON MALTBY, L. M's., for support of a Teacher Wm. C. Sexton \$5, 117 50
 Senecaville. Rev. E. F. Thompson \$5, J. T. 50c., E. T. 40c., 5 90
 Spring Mountain. S. Anderson, 1 00
 Strongsville. Mrs. A. C. B. Lyman, 20 00
 West Andover. Mrs. M. S. Bates, 2 00
 Winchester. M. B., by Rev. E. T. 50
 Coll., by Rev. S. G. Wright, 54 81

INDIANA.

Boonville. B. N. B. 50
 Coospring. Cong. Ch., by Rev. W. B. W. 7 20
 Cynthia. Mrs. A. E. W. C. 50c., D. P. 4c., 54
 Crawfordsville. Prof. Caleb Mills, 10 00
 Francisco. Mrs. R. A. Throop \$5, Arthur T. 96c., by Rev. A. C. 5 96
 Mendon. Coll., by Rev. W. B. W. 16 15
 Michigan City. H. Williams, Mrs. L. B. Williams, W. Peck, F. Haskell, J. Barker, J. Orr, W. R. Condict, J. A. Thornton and D. J. Baldwin \$ ea., Miss E. D. Williams \$3, H. O. Hosler \$2.60, W. A. Baldwin, L. Pagan, C. Winship, T. Dawson, O. C. Merrell and D. Miller \$2 ea., 16 Individuals \$1 ea., Others \$1.50, by Rev. W. B. W. 80 10

ILLINOIS.

Beardstown. Cong. Ch., by Rev. W. A. C., 62 65
 Crete. Cong. Ch. and Citizens to const. REV. J. G. CROSS, L. M., by Rev. B. M. A. 33 50
 Metamora. Dea. Parker Morse to const. J. O. MOORE, MRS. M. O. O'BRIEN and MRS. M. M. CHEEDEL L. M's. 90 00
 Moline. Coll. by Mrs. M. B. Pitts 75 00
 Ontario. Cong. Ch., by Rev. F. W. 10 00
 Plymouth. Cong. Ch., by E. C. G. 12 00
 Princeton. Coll. by Rev. F. B. \$100; Mrs. C. Colton \$5, 105 00
 Roseville. Mrs. S. I. W. Axtell to const. MISS MILLIE AXTELL, L. M. 30 00
 Winnebago. Cong. Ch. \$24.81, Sab. Sch. \$5.86, by Rev. H. M. D. 30 67

MICHIGAN.

Bedford. Cong. Ch., by Rev. H. H. V., 52 80
 Eau Claire. Rev. A. W. Curtis 1 00
 Houghton. Mrs. John Mabb, 25 00
 Olivet. "A Friend" 1 00
 Undine. F. C. Mead, 5 25

WISCONSIN.

Horicon. G. Jones, 5 25
 Rosendale. Cong. Ch., by C. H. S., Treas., 57 15
 Shullsburg. B. Terrel and Mrs. Stevens \$2 ea., 4 00

IOWA.

Denmark. Cong. Ch., by I. F.,	80 65
Grinnell. Cong. Ch., S. S., by T. H. B., Treas.,	5 25

ENGLAND.

Birmingham. Mrs. Goodrich and Mrs. Stamps, proceeds of Bazaar, by Mrs. L. E. Sturge,	71 27
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Collected by Rev. S. W. Magill.

(\$860.40.)

MAINE.

angor. Centre Ch.	81 00
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CONNECTICUT.

Berlin. Rev. W. H. Moore	5 00
Bridgeport. Dea. Geo. Sterling \$50, South Ch. Sab. Sch. \$25, by E. S. Supt., T. P. Chapman \$10, Ed. Sterling, Dea. S. Sterling and Rev. B. B. Beardsley \$5 ea., Rev. H. Jones \$2,	102 00
Bristol Cong. Ch.,	60 85
Colebrook. Ladies,	15 00
Cromwell. Cong. Ch.,	72 00
Middletown. Coll.,	50 46
Naugatuck. Coll.,	131 20
New Haven. Chapel St. Ch., by Dea. W.,	154 86
North Manchester. Cong. Ch.,	50 00
South Woodstock. Cong. Ch.,	26 10
Stratford. Col. Loomis \$, Miss H. Judson \$1,	6 00
Waterbury. Mrs. P. W. Carter \$100, Cash \$5, C. Treadway \$1,	106 00

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Coventry. Cong. Ch. to const. REV. P. H. WHITE, L. M.,	40 00
Newbury. Cong. Ch. \$41.73, P. W. Ladd \$1,	42 73
St. Johnsbury. Coll.,	7 14
West Brattleboro'. Glenwood Seminary,	8 00

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Athol. Cong. Ch.	45 00
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Needham. Rev. W. B. Greene's Ch.	36 77
West Cambridge. Orthodox Cong. Ch. (Rev. D. R. Cady's) in add. to \$500 from Deaf John Field ack. in Nov.,	188 03

Collected by J. L. Richardson.

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Burlington. Coll.,	13 50
Monroeton. J. Woodruff \$5, 16 Individuals \$1 ea., Others \$2.50,	23 50
Orwell. J. Cleaveland and J. Chubbuck \$5 ea., Others \$7.90	17 90
Rome. B. Gates and L. L. Moody \$5 ea., 6 Individuals \$1 ea., Others \$1.50,	17 50
Towanda. U. Mercer and J. D. Humphrey \$5 ea., J. A. Codding, D. L. Pratt, M. G. Soliman and S. W. Alvord \$2 ea., G. O. Frost \$1.50,	32 00
Troy. E. S. Jewel and N. M. Pomeroy \$5 ea., E. Pomeroy \$3, H. F. Long, N. Kingsley, Mrs. H. Pomeroy, I. B. Adams, Mrs. I. L. Pomeroy and H. Goddard \$2 ea., Coll. in Bapt. Ch. & Others \$38, to const. MRS. RHODA POMEROY and Mrs. J. B. ADAMS, L. M's,	63 00
Windham. 11 Individuals \$1 ea., Others \$1.75,	15 75
Wysox. Amos York and Dr. J. F. Madill \$5 ea., E. A. Coobaugh, A. A. Bishop and M. I. Coobaugh \$2 ea., 10 Individuals \$1 ea., Others \$2.23,	28 23

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Apollo. J. Gumbert,	1 00
Canonsburg. A. J. Hopper, S. L. Vaneman and Mrs. M. Vaneman \$1 ea.,	3 00
Clarksburg. E. J. Coleman and J. A. Patterson \$1 ea.,	2 00

Elders Ridge. C. Watson,	2 00
Morehead. R. Conner,	1 00
North Washington. J. H. Anderson \$3, H. A. Rudolph \$2, 7 Individuals \$1 ea., Others \$1.75,	13 75
Olivet. Wm. T. Wilson \$5, J. M. Coleman \$3, J. D. Wilson \$1, M. C. 50c.,	9 50
Salem X Roads. Rev. T. J. B.,	50
Saltsburg. Miss M. F. Robinson \$2, W. Moore \$1,	3 00
Shelocta. J. W. W.,	50
Thomsonville. Jacob Bell \$5, Cash \$2,	7 00
Washington. Rev. J. McFarland	1 14
West Lebanon. John Robertson \$10, R. R. George \$1, J. D. Hart, Rev. S. Anderson, W. H. Wilson and R. Miller \$2 ea., 39 Individuals \$1 ea., Others in U. P. Ch. \$20 90; John S. Ewing \$2, 7 Individuals \$1 ea., Others \$3.95	95 85

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Chillicothe. J. Steel, J. S. Steel, A. Douglass, Rev. J. R. Whitmore and O. Harmar \$5 ea., H. Howson and J. McWelch \$2 ea., J. Ross, T. Beach, S. C. Swift, J. McCabe and T. Steel \$1 ea., Miss S. 50c.	34 50
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Frankfort. D. C. Anderson \$10, Dr. Wm. Latta and A. L. Romes \$5 ea., R. Latta, Wm. Ross, J. D. Matthews, J. M. Ware and Mrs. S. A. Anderson \$2 ea., J. Sturgeon \$1.50, R. Fulton, J. Templin, R. M. Sturgeon, J. Sutherland, M. B. Smithers, Mrs. J. R. Gibson, T. Irwin, Mrs. Martin, Mrs. Matthews, T. Irwin, Jr. and Mrs. Evans \$1 ea., Others \$1.30, bal. to const. JOHN TEMPLE and MRS. S. A. ANDERSON L. M's, E. Coleman, Geo. Paine, Rev. T. J. Jean, A. Lowry, R. D. Gray, J. Stepler and S. Wyets, \$1 ea., Others in Col. M. E. Ch. \$3.05	53 85
Lattaville. Rev. L. De Witt \$5, L. C. De Witt \$2,	7 00
Marshall. E. Templin	1 00
Berryville. H. H. Stoner,	1 00
Scott. J. Vance \$5, Rev. V. M. King & Wife \$5, W. Jones, W. Stroup, W. Gilbert and R. Rothrick \$1 ea., Others \$6.45,	20 45
Cherry Fork. "A Friend" \$15, Mrs. A. Brown \$5, Mrs. J. Finley \$4, N. C. Patton and J. W. Baldridge \$3 ea., A. Caska and R. Wilson \$2 ea., J. Wright, N. Kirkpatrick, Mrs. A. Kirkpatrick, M. J. McIntyre, R. A. Kirkpatrick, Mrs. L. Caska, J. Finney, Wm. Finney, N. Plummer, D. Urie, J. R. Miller, A. McIntyre, R. Thompson and S. Maxwell \$1 ea., Others \$5.65,	63 65

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OHIO.

Fitchville. Cong. Ch. S. S.,	42 50
Milan. Presb. Ch.,	10 00
Wellington. Cong. Ch. \$25 13 bal. to const. REV. L. B. LANE, CHAS. T. CLIFFORD and SILVE-TER SEXTON L. M's, Cong. Ch. S. S. \$10, bal. to const. DEA. HORACE WADSWORTH, L. M.,	35 13

GREAT BRITAIN.

Friends in England and Scotland, by Rev. Sella Martin,	1,820.11
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Total, \$15,800.94

W. E. WHITING,
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Clothing for the Freedmen
should be forwarded immediately.